

NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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Original.

A SHORT SERMON.

First the blade, then the ear, and after that the full corn in the ear. *Mark iv. 28.*

"First the blade." The figure here presented by our Lord, to show the progress and influence of his religion in the soul, is truly sublime and beautiful. You have seen the husbandman committing his seed to the ground. By the united and congenial energies of the sun and earth, the vital principle soon shows itself, the tender blade shoots forth from the ground. Warmed by the genial heat of the king of day, replenished by the refreshing showers of heaven, it increases in strength and beauty, till we behold the *ear* fixed on its parent stem.

Thus it is with the power of the *Christian Religion*—first the blade, or the young believer, warmed only by a faint ray at first, of that love which emanates from God, who is the great centre of the *moral*, as the sun is of the *natural* world, is weak and tender, like the blade of corn. He has just begun the Christian race, and like the pliant blade, is liable to be crushed by the heedless traveller, and may be easily removed from the soil where it has hardly taken root. He only, as it were, believes a *little*, and loves a *little*, and like a flourishing blade, which promises a future crop, he shows the beginnings of that lovely, and amiable, and godly character, which may signalize him in future, and which crowns the *RIPE* Christian. But, as the blade will not grow if it be left to be choked by noxious weeds and overrun with tares, so the first risings of *religion* must be cherished and cultivated. The heart must be purified from foul passions, and become a *fit* soil for this precious plant to grow and thrive in.

We have seen the green germ, as it sprang forth from the ground, fresh and gay, the pride and glory of the field; but, alas, the destroying mildew preyed upon it, and destroyed it forever! And *this*, thought we, is the emblem of a youth, who received the word gladly, formed virtuous resolutions, and bid fair to put forth the ear and then the *full corn* in the ear. Temptation came,—the withering blight of *vicious* propensities, and the enticements of sin, blasted the blade before it had taken root, and left it seared and withered among the wild weeds of iniquity.

Youthful friend, has your bosom been warmed by one spark of faith; has it felt the exalted pleasure of performing *one* act of kindness; have you been fired with a single enjoyment that flows from devotion and love, to your Father in Heaven? the *blade* is put forth. Oh! nourish it, lest it die. Extract those poisonous plants of prejudice, and passion, and error, which if allowed to grow in the same soil, will

rob the tender blade of its sustenance, and prevent it from coming to maturity.

But then the *ear*. First, the blade, then the ear. We have seen what is understood by the blade. It is the incipient stage of religion, as the tender shoot is the first sign of a *harvest* of corn. It is the scion that springs up from the heart, and shows itself in christian conduct and christian disposition. *But what is the ear?*—By this we understand a second stage in the *christian* course, as the ear is a more advanced stage in the growth of *corn*. After the blade has sprung up its roots spread and are firmly fixed in the earth and its leaves put forth; the ear is set on the stalk and promises a plentiful crop. So, when the principles of Christ's religion are received into the heart, and the man seems to be established in his religious character, he is not so easily uprooted or overcome as the flexible and tender blade.

The mischievous vermin of the field may easily tear up the blade as soon as it appears above the surface, but when the *ear* is set, it bids defiance to their attacks; nor can the inadvertent step of the passenger crush it to the dust. So, when the Christian has been a long time under the reign of Christ's Kingdom—when the seeds of faith have sprung up, taken deep root, and his character is formed, the allurements of sin and the corruptions of evil passions cannot so easily despoil the *ear* as they did the *blade*.

But have we not seen the *ear*, when it was grown to its size and was flattering our hopes of a *full crop*, cut off by an untimely frost? The bleak winds came, succeeded by autumnal frosts, and cut off the crop before the corn was ripe.

Thus it is with those of whom our Saviour said, "the cares of this world, and the uncertainty of riches, choke the word." The frost of *persecution*, the bleak winds of popular *oppression* arise and prevent the ear from coming to maturity. Such have the "form of Godliness, but are destitute of its power." They have *faith*, but it soars not above the icy regions of partialism. They can believe in a grace that is sufficient for *themselves*, and *families*, and their particular friends; *further* than this they will not go. Like an ear of corn that has its growth and its shape complete, but yet may be chilled and blasted by frost, so they have the *appearance* of christians, but they are not *ripe* christians. They are not the *full corn* in the ear.

By the full corn in the ear we understand an individual who embraces the truth as it is in Jesus, in the *love* of it. As Paul expresses it, he has arrived to "the stature of a perfect man in Christ Jesus." He fully confides in the promises of God and the riches of his grace; he sees the hand of a Father at the helm of affairs, directing all things for good, "educing even good out of *seeming* evil." As the frosts of autumn nor the cold of winter can injure the *ear* which is fully *ripe*, so neither the love of popular applause, the flatteries or threatenings of men can move *this* man from his religious stability.

Like the Psalmist he can say, "my heart is fixed, I will hope in the God of my salvation and trust in him forever." The prayer of his benevolent soul is, that the whole race of man may be saved from the dominion of sin and made heirs of unfading glory; and he prays in

faith, nothing doubting, for Omnipotence has begun the work—almighty love is carrying this design forward, and grace everlasting will finish it "in the fulness of time."

Believing with immoveable steadfastness in the impartial grace of Almighty God he fears to offend him, and is constrained by a consciousness of his goodness to love and obey him. He will not oppress his neighbors, grind the face of the poor, or wrest the widow's mite—he will even "love his enemies." He will "visit the fatherless and widow in their afflictions and keep himself unspotted from the world." He will do good to all men as far as he has opportunity, for he recognizes *all* as his brethren, *all* the children of the same merciful Father, heirs of the same *full* salvation. He loves God and all men, because he is certain that God loves *him*, and not only *himself*, but the race of Adam. He delights to do good from the reflection that in so doing he will imitate his heavenly Father, become his characteristic child, and promote his *own* happiness.—He is kind, peaceable, sober, gentle, and affectionate; evincing his faith not by *loud professions*, or noisy declamation, but by his *works*; "proving all things, and holding fast to that which is good."

This is the *full corn* in the ear. The storm of autumn may come—the chilling frosts may rob the stalk of its leaves and the tempests may scatter them to the four winds, the *ear* remains unscathed, fully ripe, ready to be gathered into the garner, the joy and boast of the husbandman. Thus with the *ripe* believer. Let the gales of adversity arise, and troubles assail him, menacing an overthrow; let calamity, and sorrow, and bereavements leave him like an oak of the forest blasted by the forked lightning, he sees a "Father God amid the tempest, who threatens only to *save*, and *loves* when *most* he chides."

It may be said that there is nothing in *Universalism* to produce the happy effects which have just been described. There is no other system of faith which can produce them. We confess that there are individuals who profess to believe in the doctrine of endless torments, whose religious deportment is circumspect, whose integrity we respect, whom we love and honor. But does the belief in this doctrine of unceasing sin and suffering make them the honest, upright and amiable men which we behold in them? No, it does not. They will tell us *themselves* that it does not.

What is it then? Why, it is the beauty which they discover in the Gospel System, its adaptation to the wants of lost, dying and dependent man. It is a faith in the Lord Jesus Christ, as the Savior of the world, the Sent of God, through whom they expect to receive life from the dead and a crown of immortality. It is a consciousness that the God of heaven and earth is their never-failing portion and friend; and, that though father and mother should forsake them, and every earthly comfort should be torn from them, "the Lord will take them up." It is a knowledge that sin brings with it consequent pain and misery and the just retribution of a righteous God. Yet, strange as it may appear to the candid reader, this is old-fashioned, despised, "demoralizing *Universalism*." Yes, this is that faith which "works by love and purifies the heart"—this is

that "hope that maketh not ashamed"—that reliance on the mercy and blessings of the Almighty Parent, which enables us to say, "not my will, but thine, oh! God, be done."

The great Apostle tells us, "that which thou sowest is not quickened except it die." As the blade, then the ear, after that the full corn in the ear, spring from the seed which dies in the earth, so shall a deathless plant start forth from the ground where the corruptible body was deposited, that shall flourish in "immortal bloom" in the heavenly paradise of God. We cannot cherish a "true and living faith" in the Gospel, without believing also, that every prodigal son of the race of Adam shall be gathered into the fold of the great Shepherd.

Man is mortal. We feel this to be a solemn truth; his life is but a vapor; he fades like the mown grass or the severed flower. Death tears from our embrace the objects of our affection and assures us that man is a transient, mortal being. We are ready to ask, as our heart almost fails within us, whence has sped the ray of life which gave lustre to that dim and faded eye? that animated those clay-cold limbs and brightened with a crimson tint those colorless cheeks? Oh, must a dark nonentity follow this decay? "If a man die shall he live again?"

The blessed gospel answers: "The Lord is risen indeed"—"Christ has become the first fruits of them that slept"—"life and immortality are brought to light." How full of comfort to the throbbing bosom is this consolatory truth. It unburthens the mourning heart, dries up the falling tear, and disarms death of its sting.—The hopes which this truth is calculated to inspire, that holiness and happiness shall be co-extensive with the race of men, the consolations it affords to the "bruised spirit" and the way-worn traveller in this vale of tears, call upon us to love and adore the "giver of every good and perfect gift."

Men surely cannot but love their Almighty Parent, when they fully appreciate the truths developed in the gospel, and behold in the manifestations of a Father's love, a fruition designed for the vast family of man. Who can contemplate the character of the Almighty as it is revealed in his word, and yet feel no emotions of love and gratitude kindling in his bosom.

Brethren, believers in the impartial grace and goodness of God, the grand motives which lead us to adore and love our heavenly Father, arise from the consideration that He is the dispenser of the choicest blessings to the children of men. Have we not a glorious principle to imitate; have we not enough to stimulate us to exertion? We are to communicate happiness and peace to those around us; and while so many are destitute of that faith which we believe was "once delivered to the saints," and which alone is calculated to produce "love that casteth out fear," while the God of love is represented as taking away the happiness of some of his creatures, instead of "their sins," shall we not strive by all the means in our power to spread the truth? How can we be "imitators of God as dear children," if we fold our hands and do nothing towards the promulgation of sentiments which shall cause the hearts of our fellow-men to rejoice in God their Savior, who are now fearing him as their eternal enemy?

We are certain—we know that the doctrine of "endless punishment" is not productive of peace and joy. Then let us do all in our power, in the spirit of love, to remove from the minds of men a sentiment which mars the beauty of christianity and carries terror to every heart.

B. B. H.

Apply thine heart unto instruction, and thine ears to the words of knowledge.

Original.

MINISTRY OF RECONCILIATION—No. 1.

It is considered a principal object of the Christian Ministry, to induce mankind to love God and their fellow beings, with pure hearts, and fervently. This view of the subject renders the duty of the public servants of Christ perfectly plain—he must endeavor to establish mankind in "the faith which was once delivered unto the saints," and instil into their minds those truths which "work by love and purify the heart," that they may become experimentally and practically the disciples of Christ. Ministers of the Reconciliation are not to content themselves with laboring to convince their fellow men that one doctrine is true and another false—they are bound to extend the ennobling influences of the gospel, that souls may be redeemed from all iniquity, and raised to a state in which they can participate in the rational pleasure of communing with God, and obeying his commands from the impulse of his love shed abroad in the heart. And an attempt will be made, in this and succeeding numbers, to show that those who are engaged in the promulgation of "glad tidings of great joy which shall be unto all people," are called upon to step forward, in advance of those who preach "another gospel," with their lives in their hands, and aim at the attainment of that degree of intellectual and moral refinement which shall demonstrate the excellence of our faith, and, not merely the truth, but the purifying tendency of that "blessed hope" which embraces the immortality of all intelligences.

Consider the moral condition of the world—and how is it! No inconsiderable portion of the inhabitants of the earth are, at this moment groping in heathenish darkness. No Sun of righteousness has as yet dispensed the light of truth upon them. No teacher sent of God has appeared among them to guide them to a place of rest. They sit in the region of the shadow of death. Then contemplate the condition of "christian" Europe. Even there but few, comparatively, have been brought under the influence of religious principles. It seems to be a truth, almost beyond dispute, that Christianity, in that favored portion of the globe, is little more than a name. That which was designed to warm the heart, to light up the smile of joy upon the face of man, has degenerated into a matter of form, and useless, or next to useless ceremonies. And at this crisis the boldest minds conceive of no better plan for elevating the standard of religious faith and feeling than to extend, on a more liberal scale the patronage of government to an ecclesiastical establishment already overgrown, and pre-eminently injurious to the moral and political interests of the people. This remark applies more particularly to England.—In France religion has been affected, in a vital manner, by national peculiarities—especially by a fondness for display. Of Italy we need say nothing more than that "He of the triple crown" there exercises the most refined and odious tyranny—that which extends the accursed influences of superstition over the moral affections of human nature. And then, as respects the affairs of our own country, we have but little cause for boasting. Think of the multitudes who pay no regard to religion of any kind—then of the number of hypocritical pretenders to piety, who make a cloak of religion to hide the nakedness of their souls—then of those who think it best to be on the popular side—and then of those who have zeal without knowledge, faith without works, and that contemptible piety which reconciles its possessor to the contemplation of despair without alleviation, and misery without end—what have you left? Where is the boasted superiority of our moral and religious condition? Where are the truly humble, devout, ardent, and enlightened followers of Jesus?

Such is the condition of the world! What ought it to be? Europe, with her pre-eminent literary advantages, ought to be, in reality as in name, *Christian Europe*. The people, instead of being oppressed by tythes and taxation, for the support of "lords spiritual," ought to have been freed from imposition, rendered virtuous by the mild influences of a holy faith, and happy in the unrestrained enjoyment of hopes full of immortality. Asia, and ill-fated Africa, ought, instead of having the dogmas of a partial, and therefore demoralizing, theology sent to them, to be made acquainted with the truth, that the "fulness of the Gentiles" shall be brought in, and all Israel saved. And as respects what should be the condition of this country, in a religious point of view, it may be presumptuous to express our convictions. With the means of disseminating knowledge, and operating upon public opinion with which Heaven hath favored us, the people ought to have been, long ago, morally regenerated, and brought under the influence—the redeeming, saving, and sanctifying influence, of the truth as it is in Jesus. Instead of analyzing theological atoms, and propagating man-made creeds, ministers of the Word should have been engaged in diffusing the blessings of eternal Love, and fitting up a dwelling place for the Holy One of Israel, in every feeling heart.

What shall be done? Shall christians still prosecute this war of words? Shall sect be martialled against sect, and party against party? Shall man remain the enemy of man? Shall domestic tranquility, and the peace of society—the moral—the religious—the best and dearest interests of human beings, continue to be sacrificed on the altar of Discord? Shall the mangled body of the Savior still bleed in the house of his friends—till the world shall have decided who shall be greatest in his kingdom, or who is most valiant in fight? No! What shall be done? The answer is, a change must be brought about—a change in the opinions, in the feelings, and in the conduct and policy of the various sects and denominations in this country. And that this may be effected, both preachers and hearers must be made sensible of the impropriety and wickedness of that uncharitableness which has scandalized the Redeemer's cause, and entailed deserved reproach upon his followers.—Christians must be taught to seek for higher accomplishments than they have been accustomed to think attainable; and to pursue with enlightened zeal, the objects of a noble ambition. And, in not urging upon the notice of mankind, with sufficient frequency and earnestness, these considerations, we, like our brethren in frailty, have come short of the mark of the prize of our high and holy calling. In future numbers, if indulged with the privilege, I may throw out a few hints relative to the means of improving our condition, and extending the influence of our ministry.

L. S. E.

Original.

"HE CANNOT DENY HIMSELF."

II TIMOTHY II, 13.

When the Almighty formed man of the dust of the earth and breathed into his nostrils the breath of life, thus constituting him a "living soul," he must have known with absolute certainty what would be the final condition of man. A wise being never acts without design. God must, therefore, have had some specific design in the creation of man. And that design being formed before man existed, could not have been formed according to the works of man: Therefore, it must have been formed agreeably to the unoriginated will of the Supreme Being, independently of creature works or creature will.

Before the creation of man, God must have been in and of himself superlatively happy.—He did not exert his omnific energies in the work

of creation, for the purpose of enhancing his own felicity. Being infinitely lovely—immeasurably and independently happy, God could not have intended man to be any other than a happy being.

The ills and evils to which man is subjected in this imperfect state of being, cannot frustrate the original design of the Deity in relation to the final destiny of man.

In every thing which God ordains or permits, he must have some design—not excepting the existence of sin itself. "Sin is the transgression of the law." And "the law entered that the offence might abound"—and that grace might reign triumphantly over sin in the redemption therefrom of the whole intelligent creation of God.

God "CANNOT deny himself." He "will not alter the thing that is gone out of his lips."—His "counsel shall stand; and he will do all his pleasure." Neither the *sins* nor the *unbelief* of man can make God "deny himself."

His purposes are all wise and good: and both wisdom and goodness require that they should all be accomplished.

It is extremely erroneous to suppose that the fulfilment of any of the Divine purposes depends on the capricious choice, or uncertain works of fragile man. Such an opinion is at variance with every rational view of the workings of a Supreme Being. And it furthermore stands directly opposed to the plain teachings of the Scriptures. "If we believe not, yet he abideth faithful; he cannot deny himself." He cannot act in violation of his own nature. He will not act contrarily to the dictates of LOVE.

A. M.

Reading, Pa.

Original.

CHARITY.

The great apostle to the Gentiles, considered this virtue of so much importance, that he declares, "though I speak with the tongues of men and of angels, and have not charity, (or love,) I am become as sounding brass and a tinkling cymbal." Our blessed Lord considered charity so prominent a christian duty, that he made it a test by which his followers were to be recognized; "by this shall all men know that ye are my disciples, if ye love one another."

This conspicuous virtue denotes a regard for our neighbor; it enjoins upon us the duty of regulating our feelings in such a manner, that we can discover some traces in his character worthy of our charity. True, we behold crime, and many around us who appear to have forfeited all claims to our love by their vices, yet charity teaches us that these are not altogether and totally to be despised. We are all made in the image of our Creator. We have received his divine impress, which the corruptions of our nature, and the degradation of sin, cannot entirely obliterate. We are all the children of God by creation, and designed to become the participants of celestial glory.

If we fail to exercise charity, it generally proceeds from this mistaken idea—that the dissolute and abandoned, the reckless victims of sensuality and crime, are beneath our love; but if we are to act on the principle that moves the Divine mind, even these unfortunate brethren are not to receive our abhorrence, for they are the recipients of Heaven's mercies. Although the "fine gold may have become dim;" although they may be in the depths of wretchedness and error, "charity which thinketh no evil, which doth not behave itself unseemly," teaches us to believe that they may be brought "to the knowledge of the truth," and constrains us to use our exertions for their reformation. This will not allow us to regard any of our fellow men as beneath our affections, and as odious in the sight of Heaven.

Oh charity! heavenly effulgence of a God of light and love! thou canst melt a heart of stone, thou canst dash the poisoned cup from the murderous hand of perfidy, and neutralize the venom of asps that is concealed under the tongue of calumny. It is thine to subdue the bitterest malignity; thou canst draw tears from eyes of adamant. Charity, says the great apostle, "never faileth." It does not fail to expel from our bosoms the grovelling passions of envy, revenge and avarice; it does not fail to release us from that fear that hath torment; it enables us to rely with full confidence on Him who loves us, and sent his son to turn us from our iniquities. It does not fail to fill the mind with pleasurable emotions and complacency; it dignifies and exalts our character and enlarges the heart, so that its hopes and prayers encircle in their grasp the whole race of Adam.

It "never faileth" to influence its possessor to be the benefactor and friend of the needy, to comfort the mourner, visit the sick, instruct the ignorant, and to succor the helpless. It does not fail to feel deep regret at "man's wilderness of mind," to behold him grovelling in bestial indulgencies and sinking his moral character to the level of a brute. Charity cannot look but with regret on that baneful error which supposes that joy and happiness are found, in the paths of wickedness, and that the God of heaven and earth is subject to unreconciled indignation.

This heaven-born principle is possessed by our Creator in its utmost perfection, and as we are assured that "Charity never faileth," on this we rest one argument in favor of the doctrine of a final emancipation from sin and death. Happy thought! that this illimitable attribute of the All-wise and Good shall never fail, yea, it shall triumph over sin, death and the grave, and extend its dominion till every heart shall be made to feel its power, and to rejoice in the glorious era when holiness and happiness shall be universal.

B.

Original.

THE CLERGY.

At a recent triennial celebration by the Massachusetts Charitable Association, many toasts were given—among which is the following:—

"The Clergy.—Stars in the moral firmament to guide benighted wanderers. Let us follow them in their *right ascension*, till we reach the *zenith* of true happiness, and become *fixed* in the circle where we can *revolve* without *obliquity* or *eclipse*."

REMARKS.—The Bible speaks of "*wandering stars*, to whom is reserved the blackness of darkness forever." It is a lamentable fact, that such have been many of the clergy; and he who could so far overlook, or look over, the *aberrations* of the clerical order, as to pen the above adulatory toast, must either be suffering from an *obliquity* of vision, or, following those "*wandering stars*" in their *eccentric orbits*, must be enveloped in the darkness of an *eclipse* of intellect. Instead of being in the *zenith*, the clergy have too frequently been at the *nadir*. Or, if they have been *fixed stars* in the *heavenly circle*, they have been too much like a finger post—pointing the path of *right ascension*, but refusing to move in the path themselves.

Let the clergy be respected as *men*—let their influence be measured by the purity and elevation of their moral character,—but let not the people flatter them with the idea, that, "as the heavens are higher than the earth, so are" their "ways higher than" our "ways, and" their "thoughts than" our "thoughts."

U. S.

Original.

MESSRS. EDITORS—In congratulating you upon the success of your paper, and your praiseworthy efforts in behalf of a persecuted and

misrepresented system, I do it with feelings of gratitude to the Giver of every good and perfect gift, for the rapid and unparelled extension of a belief, for which every philanthropist most devoutly prays.

Your print has been sustained for the space of two years amid a series of difficulties which none but the most energetic and resolute spirits could well encounter. It has opened a new era in the history of our denomination in this city. Universalism like the glimmering taper had but feebly shone, or like the rising sun could only be just discovered above the horizon.

Your efforts, gentlemen, will be duly appreciated by the reflecting part of our denomination; already, to use a homely figure, has the heaven begun to work. Your christian and successful defence of our faith against the uncharitable attacks of its opponents, has cheered the hopes and increased the zeal of its friends, and alarmed the fears of its enemies. Universalism, we trust, is now based upon a rock that will not be overthrown. It has arisen like the Phoenix from its ashes, and like the grain of mustard seed will eventually become a tree on the branches of which the fowls of the air will rest. Already do we see three well supported churches in our city, in which the bread of life is steadily dispensed, and a determination on the part of the adherents of Universalism that, under the providence of God, it shall succeed.

The rubbish, which for nearly nineteen centuries has overspread the christian church, will be removed. Christianity, as pure as when it came from its divine fount, will find an abiding place in the hearts of those determined to know the *truth*. "The day spring from on high hath, indeed, visited us, to give light to them that sit in darkness and in the valley of the shadow of death." The dawn of another morning has appeared. The sun of intellectual emancipation has arisen and will obtain its zenith and scatter the clouds of bigotry and superstition.

But while I am congratulating you upon the success of our cause here, permit me to take a cursory view of the state of our denomination. Universalism was proclaimed in America by the immortal Murray sixty-three years since. One individual alone then raised his voice to vindicate the character of Almighty God. What do we now see? Three or four hundred preachers actively engaged in the dissemination of the gospel, many of them distinguished for fine talents and extensive literary acquirements.—The utility of establishing a Seminary for the education of ministers of the gospel has been discussed, three schools of general science have been already instituted, and the number of individuals in this country professing Universalism cannot be computed at less than half a million.

Reasoning, therefore, from experience, may we not safely infer that in the space of half a century from the present time it will have exceeded every other sect in point of numbers?

Persevere then, gentlemen, in your exertions, and your reward will be the gratitude of an enlightened community.

J. R.

Original.

MESSRS. EDITORS—I observed in a late number of your paper "Eight questions without answers" addressed particularly to myself, and signed "A Universalist." I have publicly called on "A Universalist" for his name, and explicitly stated that I should hold no further controversy with him over a fictitious signature. I see no good reason for altering my determination, and of course the questions must remain "without answers," until A Universalist sees fit to avow himself.

I. D. W.

Original.

LOVE TO GOD.

All christians are agreed in acknowledging the important duty contained in the "first and great commandment, thou shalt love the Lord thy God." But while they are of one mind that we should perform this duty, they entertain different opinions with regard to the causes which produce this love. What method must we adopt that shall be effectual in producing obedience to this divine command? Shall we portray the Almighty seated on a throne of vengeance, whose fierce anger is past endurance, the exhaustless fury of whose wrath rages in one eternal unmitigated storm? Or shall we represent Him as the Fount of spotless perfection, whose nature is immaculate goodness and love, and whose designs and doings must assimilate in their nature to the pure benevolence which constitutes His character?

Ask the devoted christian why he loves God, and he will tell you it is because he contemplates Him as the father of mercies, as a benefactor and friend in whom are centered all that is lovely and good; as that being who regards him with love and whose tender mercies are surrounding him and administering to his wants. It has been said in the sacred desk, in the private assembly, and at the social fireside, that Universalists have not the love of God in their hearts; that "to every good work they are repelate," &c. But it is high time that those who bring this charge should understand that our views of the Deity are admirably calculated to awaken in the soul the purest love.

We fully believe that there is no being in the Universe so glorious in perfection, none who can bestow such benefits as our Almighty Father. We are constrained to say with the Psalmist, "there is none in heaven or in earth comparable to Him, whom have I in heaven but Thee, and there is none upon earth that I desire besides Thee." We conceive the ways of God to be just and true, that his counsels are righteous and good. In contemplating His power, we discover the operation of a parental hand which extends its benign energies to all, and which will never injure us. In contemplating his goodness we feel assured that He loves the whole race of man and will promote their present and future happiness. The power and wisdom and goodness of the Almighty appear in the flowers that spring up under our feet, they beam forth in the firmament above. While we behold the magnificence and beauty of God's works by which we are surrounded, the munificence displayed in his amply providing for the wants and comforts of all his creatures, we are led to exclaim, "the earth is full of the goodness of the Lord."

These considerations, that the Creator has in mercy not only adapted the earth to the enjoyment of His creatures, but that He has unfolded the riches of His grace in the moral world and spread a plentiful feast for intellectual man, form the sure basis of love to God. These are the motives which will produce love to God—the knowledge that He is good, that He is all-wise, abundant in mercy and goodness, a faith that He has designed our future happiness and given us to behold in prospect the glories of immortality.

But while such reflections are deemed sufficient to produce love in the hearts of some christians, it is thought by many that if they are indulged by a Universalist they cannot create affection towards the Supreme Being. In other words, we must believe that the Deity is unreconciled to some of His offspring and will remain so to all eternity. In order to set our affections on God we must entertain such views of Him as we have already given. If we harbor the notion that He is cold in His affection towards us, that He has left us to hazard our own

eternal felicity by our free-agency; if we consider Him disinclined to do us good, or that He will ever become so; if we indulge the idea that He demands of us that which we cannot perform, and that our eternal destiny is suspended on the contingency of human faith and obedience, we shall regard Him with a slavish dread, approximating to hatred, instead of loving Him as our Father.

However much preachers may dwell on the "anger of God;" however eloquent they may be in their descriptions of the Divine vengeance, we contend that it is a pervading sense of the goodness and benignity of Jehovah that warms the heart with love. This fact our opponents are obliged to acknowledge; they confess that their love springs from the consideration that God is good, and that he is altogether worthy of the highest love which man or angel can entertain. Then why, let me ask, believe, or teach, or preach, the doctrine of "endless torment," which can only arouse our fears without producing a particle of love?

If a firm belief that the Deity is unchanging goodness be attended with love, can an apprehension of His anger produce the same result? Let him who is conscious that he has an inveterate foe lying in wait to destroy, answer this question.

"We love God because He first loved us," and if all those who are at enmity to Him and unreconciled to his will, could be brought to know the true character of their heavenly Father they would love and obey Him. It is not the fear of ceaseless wretchedness that can ever produce that love which God requires of us. Our blessed Savior enjoined the duty of giving our affections to our Creator and Preserver, and to this end exhibited him as that being who is "good to the evil and unthankful." He also preached the doctrine of repentance, and the necessity of being "perfect even as our Father in heaven is perfect;" but we have never found it, and we presume it cannot be found in all the sayings of his, recorded for our "profit and reproof," that we must perform these duties on pain of "endless wo." H.

Original.

THE YOUNG DREAMER.

FROM MY BASKET OF ODD SCRAPS.

"Twas fancy wove the web."

She was a dreamer—This bright world to her Was but as a gilt Souvenir, whose seals She cared not to unloose. She read alone The glowing page of fancy. She communed With few, save those her wild brain conjured up From halls of fairy beauty, and with these She held familiar converse day and night. In truth, she was most whimsical—most strange; And none could understand her, though by all Her name was oft repeated, yet with dread, As of a thing admired, though all unknown. She had an odd dislike for things which were To others most delightful. Flowers, and birds, And smiling sunshine were pass'd idly by, As if mere trivial nothings, and the sweet, Low, melting tones of music, which so steep In ecstasy the soul, were sure to make This way-ward child an instant absentee. She loved the whirling tempest, the wild strife Of fierce contending elements. She loved The raging cataract, the cannon's roar, The dread, resounding thunder, and the winds, The mocking winds, as they careered abroad In creaking chariots through the warring skies. And often was she seen, at evening hour, Mid slaggy cliffs which bent their flinty brows And stony teeth above the boiling ocean; Her dark hair streaming in the wailing breeze, Her hands clasped fervently, and her bright eye,

Like a bewildered meteor, glancing o'er The moaning waste of waters; while her voice In its shrill, startling melody, was heard Above the tow'ring surges, and the words Of its unearthly roundelay were clear As is the Night Bird's carol—

"Rouse thee, Oh Spirit!

The winds are awaking,
The surges are breaking,
And Neptune is shaking
Soft sleep from his eyes.

Rouse thee, Oh Spirit!

The sun leaves the billows,
The Mermaid's their pillows,
And high o'er the willows
The sea-mews arise.

Soar, Oh thou Spirit!

Up where the Eagle is veering,
Up where the clouds are careering,
Up where the stars are appearing
Ever unfading and bright,
Soar, Oh thou Spirit!

By the deep spell which is o'er thee,
To the blue regions before thee,
Where the pure air will restore thee,
Soar, Oh thou Spirit of light!"

She scorned the name of Poetess; although Her pencil oft betrayed her thoughts, and then The eye was bleared, the feeling heart was pained With the deep pathos, the Promethean fire Which ran, like lava, through each breathing line. But time wore on, and she, oh! she was changed. That being of high intellect was changed, Even in the sudden twinkling of an eye. A shadow passed before her, and she bowed Low to the earth her spirit, and gave up The casket which contained the precious gems By nature's hand so lavishly bestowed. Her mind, that golden bowl, was broken; and Its fragments far were scattered. She became The very opposite of her first self. Her form Lost its uprightness, as if "struck with eld;" The thrilling glance of her dark, restless eye Gave place to one of indolent repose. Her voice was low and childish, and her words Were simple and unmeaning, like the first Faint warblings of an infant. She would sit Sometimes from morn till night beside the cage Of her young canary, or idly nurse Her climbing Multiflora. And for hours She would amuse her with the golden beams Of sunshine, as they darted thro' the glass And strayed amid her long disordered locks; And if, perchance, a cloud obscured their light, She would shed tears of unaffected grief.

The mind! the glorious mind! Oh, there is not In life a thing so beautiful, so bright, So greatly to be coveted, as is This soaring principle, whose empire ends, Scarce with the boundless universe. It rises on the winds—it seeks the stars— It soars through other realms—but there's a line, Which, if it over-reach, its doom is fixed— 'Twill fall to earth, and like an unsphered star, Its brightness perish there.

J. H. K.

Sheshequin, Pa.

The truly great consider first, how they may gain the approbation of God; and secondly, that of their own conscience; having done this they would then willingly conciliate the good opinion of their fellow men. But the truly little reverse the thing; the primary object, with them, is to secure the applause of their fellow men, and having effected this, the approbation of God and their own conscience may follow on as they can.—Lacon.

MESSENGER & UNIVERSALIST.

SATURDAY, NOVEMBER 2, 1833.

TO OUR PATRONS.

In the progress of events, we are this week enabled to present the first number of the third volume of the Messenger, (though in part under a new title,) on an "enlarged sheet," as has become the fashion now-a-days—in mostly a new dress, and withal, we humbly trust, somewhat improved in appearance.

I will not detain the reader with a minute retrospect of the past. It is unnecessary. One of my associates, (Br. Sawyer,) has already fully remarked upon this head in another article. But I shall be excused, I trust, for holding the reader's attention a few moments, on what may have concerned myself more immediately as the publisher.

The paper was commenced under strong doubts and misgivings of many of its friends, but with an unshaken confidence on my own part, that with the proper means, "time, patience, and perseverance" would remove every obstacle which then seemed to lie in the way of a work of this class. And the only distrust which has ever crossed my path in the undertaking, has been in regard to my own strength and ability to carry through its business. I have watched its course, therefore, with an intense, an all absorbing interest; and it may well be supposed that I have joyed and rejoiced exceedingly, as each returning week brought some additional testimony of approbation of its course—as each returning day, almost, saw one after another of the original obstacles vanishing away, and some new friends rallying around its standard.

One prominent object of the paper originally, as has been observed at former periods, was an improvement of our cause in the city of New York. The results, even thus far, are most gratifying. And words can poorly express the gratitude I feel towards many active friends, who stepped forward in its loneliness and infancy, and who have nobly exerted themselves in inspiring confidence in it, and extending its circulation. On their exertions, and the friends they have brought with them, next to the able and valuable assistance rendered me by my associates, and correspondents, much of its success has depended. With a continuance of these, and the invaluable blessing of health, I have no fears for its final triumph over every obstacle, and its firm establishment as an uncompromising advocate of those sentiments which can alone bring joy and consolation to suffering humanity.

In regard to the character and course of the paper, I would merely refer to the *past*, as a pledge for the *future*. I make no promises, further than that my own feeble exertions will never be wanting to second every effort of the very efficient aid proposed for the future, in endeavouring to make the Messenger all that its most ardent friends could desire, or that might be deemed necessary, in aid of the cause which it advocates, in the important locations which it will hereafter occupy.

So numerous have become our periodicals, that it must of necessity, in a considerable degree, depend upon local support. I look, therefore, to friends in its respective places of publication, for renewed efforts in extending its circulation; and from the evidences heretofore given me, from each place, of increasing interest in it, I feel an assurance that I shall not look in vain.

There is a peculiar gratification in finding many who embarked at the commencement, determined on continuing with us yet another voyage. From private commendations and encouragements, it would seem our little bark, however frail and feeble may have been her appearance, is still deemed "seaworthy." It will be the most anxious care of her

Pilots, that she shall not disappoint the hopes and expectations resting on her in the voyage now commencing.

With unfeigned gratitude to the supreme disposer of all events, and heart-felt thanks to the Universalist public who have come to our aid in the important though hazardous experiment which has been in progress for the past two years, we submit this opening number of the third volume, humbly hoping we shall not be less fortunate for the future than we have been in the past.

P. PRICE.

THE PAST AND PRESENT.

Two years have now elapsed since the commencement of the Christian Messenger. How rapid is the flight of time, and how great the changes which it effects! In presenting this number of the third volume, it may not be uninteresting to our friends and patrons to accompany us while we glance at the progress our cause has made during the period of our editorial labors. We do not design here to speak in reference to our general cause any farther than to say, its advancement for the two preceding years has been altogether unparalleled in the brief history of our denomination in America. If the increase of societies, houses of public worship, and ministers of the gospel, furnishes proper data from which to judge of our actual progress, it may be asserted without hazard, we think, that our numbers at the present ratio, will double in five years! Nor shall we probably find reason to alter the results of this calculation, if we consider the increasing means now employed for the diffusion of truth, and to dispel the prejudices which exist against us—With prospects so cheering, it is impossible that we should not avail ourselves of the advantages multiplying around us, and labor with an increased ardor and efficiency. But it is our present design to speak more particularly of our cause in the city of New-York, and of affairs which have fallen under our own observation.

At the commencement of the Christian Messenger, Universalism here was in a very humble condition. The effects of former difficulties were still, not only visible, but deeply felt. The scourge had passed over, it is true, but desolation and death marked the scenes of its triumph. By a train of circumstances, to which it is not now necessary to revert, public, and even private confidence had been destroyed, and our cause laid prostrate. It was a season of humiliation and shame to our friends, but of rejoicing to our enemies. The victory was supposed to be complete. Still a few friends, generally known as the Grand-street Society, had in the midst of discouragements, united themselves together, and at an expense for which they were but indifferently prepared, were struggling to support, though to a very limited extent, "the faith once delivered to the saints." Too much praise cannot be awarded to those individuals, who in an hour of trial thus stood firm. Though few in number, and limited in resources, with the recollection of recent disasters still fresh in their memory, and with nothing before them, within the reach of human vision, to cheer and encourage their hearts, they yet struggled on with a zeal and perseverance, worthy of the cause in which they were engaged. Nor were they exempt from difficulties. They were doomed to pass through seasons of peculiar darkness, but they continued steadfast.

Meantime the Gospel Herald, (New Series,) which commenced with the year 1829, after several times changing hands, at last unexpectedly closed its existence in the spring of 1831, leaving an unfavorable impression of the punctuality of Universalist periodicals in New York, and com-

elling its patrons to lend their support and gain their information from other and distant sources.

In these circumstances was Universalism in the autumn of 1831. The Grand-street Society stood alone, and unfriended. It occupied a house, with neither external nor internal attractions, and which at best could accommodate but a very small congregation. The Society was unable to enlarge its place of worship, or to remunerate talents which could command public attention. There were Universalists enough in New-York to do much, but there was no medium of communication between them. They were scattered like sheep without a shepherd. Some were smarting under the recollection of past scenes, and mourning in silence over the desolations of Zion. Others with a less commendable spirit were indulging their alienation from their brethren, and regretting pecuniary sacrifices which they had made in vain. The hope of rebuilding the waste places of God's heritage amongst us was faint in all bosoms; in many it had long since been extinguished. There was no concert of action, and what was worse, confidence in every enterprise worthy of adoption, was so slight that none was easily to be established. Those capable of rendering efficient aid were too distrustful to embark; others, from their very want of ability to do every thing, labored almost in vain.

The commencement of the Christian Messenger formed a new era in the history of Universalism in New-York. The undertaking was to the proprietor one of much hazard, it must be confessed; one in which few would have engaged, and in which fewer still could have succeeded. But its influence soon began to be felt. It opened a medium of intercourse among our friends, and altho' at its commencement regarded with distrust, it gradually gained upon public confidence. Its progress has been uniformly encouraging. When its first 2 or 3 Nos. were issued it had but about 150 city subscribers. At the close of the 1st Vol. it had increased to near 300, and now has a subscription list of between 500 and 600 names. We are not permitted to foresee the future, but if we may judge from the success of the past, and from the zeal manifested by our friends at the present time, we feel ourselves justified in believing that the list of its city subscribers will in the course of the present volume be increased to 1000. Confidence in its punctuality has become fully established, and we flatter ourselves that its patrons have not been disappointed in their expectations of the ability of its conductors. During the first year, as the correspondents to its columns were few, the task imposed upon the editors was onerous indeed; the second volume has enjoyed the fruits of more minds and has we trust presented higher claims to attention; to the third we anticipate a handsome accession of able contributors, and have no doubt it will offer still greater inducements to patronage.

Correspondent to the increasing usefulness and patronage of the Messenger, has been the progress of our cause in the city. In the spring of 1832 the Orchard-street Church, built and for some time occupied by a Reformed Dutch Church, was hired of the original contractors, into whose hands it had reverted, and was opened for the use of the Grand-street Society of Universalists the 15th of April.—Perhaps to this circumstance should be attributed the labors of Dr. Brownlee against us. This church has of late been contracted for by our friends, and will we trust, permanently remain a place where shall be proclaimed in all its fulness, "the glorious gospel of the blessed God." The congregation is respectable and increasing. In the spring of 1833, a few staunch friends in the other part of the town, hired for three years, a small but neat and pleasant

house of worship in Sixth Avenue, at the foot of Amity-street, formerly occupied by a congregation of Presbyterians. The congregation now worshipping there is also respectable, and the house is generally well filled with attentive hearers. The Society has invited the Rev. P. H. Morse of Watertown, N. Y. to become their pastor, which invitation we hope will be accepted. It is highly probable that a large and commodious house of worship will be erected for the use of said Society during the next year.

Such has been our progress for the last two years. Under the good providence of God, to whom alone be ascribed the glory, light has sprung up out of darkness. Our friends have been multiplied, our zeal has been increased, and our confidence in one another, in the goodness of our cause, in the God of our salvation, has been confirmed.

Brethren, our labors have but just commenced. The field is before us. Much has been done, but yet much more remains to be done. Our means are almost daily increasing. Forgetting therefore the things that are behind, let us press forward. We know in whom we have trusted. May we be willing both to labor and suffer reproach, for "we trust in the living God who is the savior of all men, specially of those that believe." S.

AN OLD MEETING-HOUSE.

The labors of John Murray, while resident with his first American friend and patron Thomas Potter, were not confined to the immediate neighborhood of Good Luck. He informs us, in his "Life," chap. 6, that "earnest solicitations poured in from the Jerseys," &c. and that "it became impossible to withstand their repeated and imposing energy."

The township of New-Hanover, in the western part of Monmouth Co. N. J. was a field to which Murray's attention was particularly directed. Many persons became believers under his ministry. Among the rest, Mrs. Alice Brown deserves especial notice. She was a lady of superior talent and information—possessed a spotless reputation, and was universally beloved. She had been a zealous Baptist, and her change of sentiment is yet remembered as a source of unspeakable mortification to her former kindred in the faith of Partialism. She possessed considerable wealth, and devoted a part of it to the erection of a Universalist meeting-house. Here Murray frequently delivered his testimony, and here a Universalist society was formed. This fact I learn from the Free Universal Magazine, to which Mrs. B. was a subscriber. To this Society, after Murray travelled east, other ministers of the same faith delivered the message of love. In the Magazine already mentioned, there is a letter from the Universal Church in New-Hanover, to their minister, (who was absent) with a reply. In all probability, this minister was Abel Sargent.

After the permanent removal of Br. Sargent, and the demise of Wm. Worth, Nicholas Cox, and Joseph Ayre, who are mentioned in the Magazine as ministers in Jersey, the Society in New-Hanover dwindled away—Mrs. B. died, and some fifteen or twenty years ago, her heirs sold the Meeting-house to a farmer who removed it to a distance of two miles from its original location, (12 miles east of Bordentown,) and it is now used as a hay-barn. The grave-yard is entirely neglected, and perhaps the plough will ere long pass over the spot where the bones of some of the first Universalists in America have mouldered into dust. A. C. T.

DR. WATTS AN (almost) UNIVERSALIST.

The well known and universally respected Dr. Isaac Watts uses the following language on the subject of the ultimate "restitution of all things"—Brethren and friends, believing in the doctrine of

endless misery, hear him, and "go and do likewise."

"If the blessed God should at any time, in consistency with his glorious and incomprehensible perfections, release those wretched creatures suffering future punishment, from their acute pains and long imprisonment, I think I ought cheerfully to accept this appointment of God for the good of millions of my fellow creatures, and add my joys and praises to all the songs and triumphs of the heavenly world, in the day of such a divine and glorious release of these prisoners. This will indeed be such a new, such an astonishing and universal jubilee, both of evil spirits, and wicked men, as must fill heaven, earth, and even hell, with joy and hallelujahs."—See Evans' Sketches.

Once more, brethren, hear Dr. Watts, when in the true spirit of "the everlasting gospel," he says,

"His own soft hand shall wipe the tear
From every weeping eye;
And pains and groans, and griefs, and fears,
And death itself, shall die."

"Amen, and amen!" says every christian's soul.
"glory to God in the highest!" S.

THE DIVINE GOVERNMENT.

Franklin, in one of his familiar letters, has the following remarks: "I am much disposed to like the world as I find it, and to doubt my own judgment as to what would mend it. I see so much wisdom, as to what I understand of its creation and government that I suspect equal wisdom in what I do not understand."

These remarks are worthy the observant mind of the great philosopher. The testimony he has furnished is of much value. Franklin drank deep at the fountain of true knowledge. He was familiar with the mechanism and phenomena of nature. And he has, in effect, certified us, that in all his researches he discovered nothing that would admit of amendment. He acknowledged the existence of things, the entire relations and uses of which he did not understand; but arguing, as every reasoning creature ought to argue, from the known to the unknown, from the visible to the invisible, he beheld unsearchable wisdom in the constitution and government of all things.

And in this conclusion he was warranted by the express testimony of revelation. "Great and manifold are thy works, O Lord! in wisdom hast thou made them all." Design is every where manifested—benevolent design is every where displayed. So that in each evidence of the wisdom of the Creator, we have an abiding proof of his love. Indeed, wisdom may be said to have been simply an instrument in the hand of Deity—an instrument by which the benevolent desires of the Divine nature were carried into execution. "God is Love."

And then as to the government of all things. That this government is of the most benevolent character, is obvious from the fact, that we are exhorted to rejoice, because "the Lord reigneth." "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof." "Alleluia, for the Lord God Omnipotent reigneth." "Thou art worthy, O Lord, to receive blessing, and honor, and glory, and power—for thou hast created all things, and for thy pleasure they are and were created."

In this view of the Divine government, who is there that can discover ought to amend? Who is there that does not rejoice? Who is there that can refuse to yield a hearty "Amen!" A. C. T.

AN ACKNOWLEDGMENT.

We cheerfully acknowledge the kindness of Br. Drew, of the Maine Intelligencer, in giving credit for the "story of Deac. Caleb Comfort," copied from our paper. And we may say the same of Br. Bell, of the Watchman, with the exception of one or two chapters of it. But what shall we say of Br. Skinner, of the Magazine and Advocate? who copied

the introductory paragraph of the *Universalist* pamphlet, with Br. Thomas' name, without any other indication to the reader of the source from whence he derived it. We feel it of some little consequence to us, when we have articles worthy of copying, that they should be duly acknowledged, as, peradventure, the Universalist public may thereby learn that the Christian Messenger is still in existence here, notwithstanding the many apprehensions expressed that it would not live out the space of "one or two years."

Those of our brethren who have kindly noticed the pamphlet, "Beauties of Arminio Calvinism, or the Story of Dea. Caleb Comfort," will accept our thanks. P.

ITEMS OF INTELLIGENCE.

SWEDENBORO', N. J. (and its vicinity.) I recently visited this neighborhood. On Tuesday evening, Oct. 15, preached in the "Raccoon Union Seminary." Very large congregation. Devout attention was given to the discourse. Many persons attended the meeting from a distance of several miles. I never visited a more friendly neighborhood. The minds of the inhabitants are open to the reception of the truth. I say their minds, for the hearts of all mankind are in favor of Universalism,—but there are many upon whose understanding prejudice has placed a seal.

BATTEN CROW. Preached in the school house, Tuesday evening, Oct. 22. Notwithstanding the unfavorable state of the roads, the house was completely filled with attentive hearers. On Wednesday evening, preached again in the "Raccoon Union Seminary." Larger congregation than on the previous occasion. The house was crowded inside and out. Several subscribers obtained for the Messenger, and a fair prospect of increase. Expect to hold a "Primitive Meeting" in that vicinity next spring—inasmuch as no building can be obtained of sufficient size to seat one half the congregation.—The Lord prosper the good work.

WOMELSHORE, Pa. The meeting house recently erected in this place by the Universalist Society, will be dedicated to-morrow, Nov. 3d. Sermon by Br. Asher Moore, of Reading. A. C. T.

UNIVERSALISM IN PHILADELPHIA.

Ⓐ REQUEST.

The undersigned proposes writing a "History of Universalism in Philadelphia and vicinity"—designed for publication in this paper. The Minutes of the 1st Universalist (Lombard-st.) Church furnish many items of general interest—and from the aged members of the church I have already obtained much interesting information, touching the progress of Universalism, the ministers who proclaimed and defended it, &c. &c. Sketches of Dr. Benneville, Winchester, Worth, Cox, Evans, N. Murray, Richards, &c. will be introduced—with such other matter as may be deemed worthy of preservation.

The request is, simply, that those who possess information having a bearing on the proposed History, would communicate it, within six months, to

A. C. THOMAS.

We expected a brief address to our Philadelphia Patrons on the occasion of presenting them with the first No. of the *Messenger and Universalist*, from Br. Thomas, he being located there; but understanding that he has been "Missionating" in different directions through the adjacent country, we suppose it has not been convenient for him to attend to it, or that it may have passed his mind. So that our friends there will this once excuse each and all of us for any seeming inattention. P.

Ⓐ Lecture at the Lombard-street Universalist church, Sunday evening, Nov. 3, at 7 o'clock.—By request, Mark iv. 43—48.

THE CONNECTICUT CONVENTION.

This body assembled at Danbury, on the 9th of Oct. Chose Br. Zadoc Stevens, Moderator, and Br. S. J. Hillyer, Clerk. Brs. Z. Stevens, and I. Ambler, Danbury, and L. Lamb, Berlin, were appointed a Committee of Discipline. The thanks of the Convention were presented Br. Spear, for his occasional sermon. The committee for establishing circuit preaching reported progress and were continued. Received the first Universalist Society in Long Ridge into fellowship. A resolution of Br. Spear's laid before the previous session, was called up, and it was resolved unanimously, that a committee of twenty be appointed to circulate petitions for signatures, to be presented the next Legislature, praying the abolition of the punishment of death. Approved of the United States Convention, and appointed Brs. M. H. Smith, J. Boyden, jr., C. Spear, and R. Smith, ministers; and Z. Stevens, B. Sperry, N. Darling, Doct. D. Benjamin, Wm. Wadsworth, and W. Thayer, laymen, delegates to its next session in Albany. Letters of Recommendation were granted by the committee, to Brs. F. K. Crocker and D. Tuttle, (the latter recently a resident of this city.) A vote was passed unanimously, commending Br. Andrews, (who is now on a tour to the South,) to the kindness of our christian brethren, wherever he may be called. Br. R. Smith was appointed to preach the occasional sermon at the next session, and also to prepare the minutes of this session. The Committee to whom was referred the subject of a Theological Seminary, reported the following Preamble and Resolution:

Preamble and Resolution.

Whereas the unparalleled prosperity that has attended the gospel of impartial grace in this country, calls for gratitude to God; and as all things calculated to retard its progress, should be removed from the way: and whereas, our brethren in New-York, composing the Hudson River Association, have proposed the formation of a Theological Seminary, which we consider will grow into a test of fellowship, and which we deem injurious to the cause of truth, your committee feel bound in duty to enter their protest against such an establishment.

Your committee consider that the prosperity which has hitherto attended our cause, may be attributed to the facility with which young men of good minds and fair acquirements, such as are accepted of the people, can enter upon the gospel ministry.

It is the opinion of your committee that many brethren who are useful and able defenders of the faith, had they been obliged to have first passed through a Seminary, would have been "hewers of wood and drawers of water," rather than now preaching the truth, and the denomination been deprived of their assistance. And when we consider the plainness and simplicity of our doctrine, and that many of our most useful preachers, have drawn their theology from the bible, without the support of human tradition, and when we reflect that division, contention and trouble have always attended the formation and continuation of a Theological Seminary, it is the solemn opinion of your committee that such an institution will retard the progress of our cause and bring upon our prosperous denomination blight and mildew.

Therefore, Resolved, that in the opinion of this Convention a Theological Seminary is not only unnecessary, but is diametrically opposed to the simplicity of the Gospel of Christ. Accepted unanimously.

During the session, the new meeting house recently erected by our friends in Danbury, was solemnly dedicated to the worship of Almighty God. Dedication sermon by Br. M. H. Smith. Six other sermons were delivered by Brs. C. Spear, T. Fisk, S. J. Hillyer, S. Glover, R. Smith, and M. H.

Smith. Seven ministers were present, S. Glover, Newtown; John Boyden jr., Berlin; Theophilus Fisk, New-Haven; S. J. Hillyer, Long Ridge; Daniel Tuttle, Farmington; C. Spear, Granby; M. H. Smith and R. Smith, Hartford. Lay delegates—Z. Stevens, and I. Ambler, Danbury; Elizur Dibble, Newtown; Geo. G. Lee, Granby; A. Dean, Long Ridge; Davis Taylor, Saugatuck; Wm. Wadsworth, and Binea Sperry, Hartford. We shall endeavor to give the circular letter by Br. R. Smith next week.

We make the following extract from a letter of an aged friend in Pott Co., Pa. under date of Oct. 15.

I am an old man, (76 years old,) and live 5 miles from the village of C., and can be of little use in obtaining subscribers for the 3d volume of the Messenger, but I will do all I can, cheerfully. I have obtained and hereby forward two, and think it probable that I shall get more. I will send you the money by the first of January. Mr. Lewis from the west part of New-York, a man of good talents, preached with us the first Sunday in Sept., and will preach with us again this week. I think we shall agree to have him preach with us one Sunday in a month for the future. Mr. Lewis is the first Universalist that has preached here for twelve years, but we have Unitarian preachers of all denominations as plenty as tin pedlars. There is not a meeting house within fifty miles of C. of any description or denomination whatsoever.

We are happy to learn from the Messenger, that the doctrine of everlasting truth is spreading rapidly in every direction, and pray God that the stone which was cut out of the mountain without hands, may become a great mountain, and fill the whole earth with His glory.

The Adjourned Meeting.

We were pleased with the respectable attendance at the adjourned meeting of Universalists in the Greenwich Church, on Tuesday evening last. It argues well for the cause of Universalism in this city. The number of female friends, also, in attendance, demonstrates clearly that they are not insensible to the claims and interests of this soul cheering faith. The meeting was adjourned to meet in the Lecture Room of the Orchard st. Church next TUESDAY EVENING, 5th inst. at 7 o'clock. It will be open, as usual, for such female friends as may find it convenient or agreeable to attend. It is especially desired that people may be as punctual as possible to the time, as it is intended hereafter to close the meetings at 9 o'clock, or as near that time as is convenient, to accommodate those who may come from a distance. We hope next Tuesday Evening to see the spacious Lecture Room of the Church filled to overflow, with as zealous and active friends, as have been present at the two last meetings. P.

Reply to Hawes' Tract.

We are indebted to Br. Sperry, publisher of the Inquirer, Hartford, Ct. for a copy of a pamphlet, just issued at his office, of 96 pages 16mo. entitled, "Reply to Hawes' Reasons for not embracing the Doctrine of Universal Salvation." The Reply appeared in the columns of the Inquirer several years since, in review of Hawes' Tract, and has been deemed an able examination of that, with our Unitarian friends, very popular work. We should think its publication in this cheap form would subserve a valuable purpose, in accommodating those who are willing to examine both sides. Br. S. will send us 50 copies, with bill, first convenient opportunity. P.

We have merely room to acknowledge the receipt of a pamphlet, entitled "A Mate to the Temperance Ox," in relation to the celebrated "Ox Sermon" published by the Temperance Society — It is from the pen of Br. I. D. Williamson, Albany

¶ We shall send the present No. to all our city subscribers. Those who wish to discontinue will please return it immediately to the office, with directions to that effect. We hope there will be but few.

Those in the country wishing to discontinue, will please return them by mail, directed "Christian Messenger Print, New York," with their names and residence written on the margin, unless they can find some other person to take them. It is needless to say, the latter we should much prefer.

¶ We shall send the present No. to many individuals who are not subscribers. May we ask, if not their own names, their exertions in procuring others? If neither themselves or others wish it, will they do us the favour to return it as directed in the article above.

Lancaster, Pa.

A. C. Thomas expects to be in Lancaster, Pa. on Monday next, and desires the friends of Universalism to procure the most convenient place to hold meetings, on the evenings of Monday and Tuesday, Nov. 4th and 5th.

Pennington, N. J.

A. C. T. expects to be in Pennington N. J. on Monday evening, Nov. 11th; and appoints to preach in the Academy at that place, on the evenings of Monday and Tuesday, Nov. 11th and 12th. And, if the friends will obtain the use of a convenient room, he will preach in Trenton, on the evening of Wednesday, Nov. 13th.

To Correspondents.

We acknowledge our obligations to Br. Andrews for a copy of his Farewell Discourse delivered at the close of his engagement with the Callowhill-street church, Philadelphia. We intended it for this number, but its length, with other articles which we wished to get in, rendered its insertion inconvenient. We shall give it with pleasure next week. We are gratified to see "L. S. E." in our columns. No. 2 is received. We will not say, "it is under consideration," for fear of consequences. We give an unserved yes, to the proposition contained in his private note. The first leisure moment we have he may expect to hear from us.

'Philadelphia,' in relation to the Letters to Dr. Brownlee will have a hearing next week.

"Anti-Pharisee" will have an insertion soon.

The Sermon by Br. Moore is thankfully received; also the article from "J. P."

MARRIED.

In this city, on the evening of the 24th ult. by the Rev. T. J. Sawyer, Mr. ETHAN A. ALGER, and Miss MARIA HOWE. On the 27th by the same, Mr. DANIEL L. LOCKWOOD, of Greenwich, Ct. and Miss RUTH ANN SELICK of this city. On the morning of the 30th, Mr. ALEXANDER MILLIGAN and Miss JANE BREKHOF, both of this city.

In Philadelphia, Sept. 22, by Ev. A. C. Thomas, Monsieur MICHAEL BATET and Miss ADELLA MURRET.

On the 16th ult. by the same, Mr. WASHINGTON G. HAGAMAN and Miss HELEN S. FREE, both of the Northern Liberties.

DIED.

In this city, on the morning of Monday last, Mr. GEORGE L. HIGBIE, aged 38 years. He was a prominent member of the Orchard-street church and society, and died universally lamented. He has left a wife and a large circle of friends to mourn his loss. An obituary will probably be prepared for the next number.

RELIGIOUS NOTICES.

Br. S. J. Hillyer will preach at New Canaan Saturday Nov. 2d, Long Ridge, Sunday, Nov. 3d, and at Stamford in the evening; at Williamsburg, Wednesday evening, Nov. 6; at Sawpit Sunday morning, Nov. 10, at Rye in the afternoon, and at Mamaroneck in the evening of the same day.

Br. Henry Roberts, of Rochester, will preach in Rondout, on the 2d Sunday in Nov. commencing at half past ten A. M. at Peekskill Tuesday evening 12th, and at Sing-Sing, Thursday evening 14th.

SONNET—Mutation.

BY BRYANT.

They talk of short-lived pleasure—be it so—
 Pain dies as quickly: stern hard-featured pain
 Expires, and lets her weary prisoner go.
 The fiercest agonies have shortest reign;
 And after dreams of horror, comes again
 The welcome morning with its rays of peace.
 Oblivion, softly wiping out the stain,
 Makes the strong secret pants of shame to cease:
 Remorse is virtue's root; its fair increase
 Are fruits of innocence and blessedness:
 Thus joy o'er borne and bound, doth still release.
 His young limbs from the chains that round him
 press.
 Weep not that the world changes—did it keep
 A stables changeless state, 'twere cause indeed to
 weep.

MOUNT AUBURN.

[Although we gave in our last volume a general description of this "City of the Dead," we cannot forbear presenting our readers with the following touching reflections, (from a correspondent of the Portland Advertiser,) on the same subject. It is well to stop occasionally in our journey through life, and muse on scenes like this. It can hardly fail to leave us in possession of better feelings, and inspire us with more rational hopes and desires. It will teach us our own weakness, and consequently our entire dependence on the Supreme Giver of all good—a full resignation to his will; which is the only perfection of happiness we can rationally look for in this frail, uncertain state.] P.

"Mount Auburn is situated about five miles from Boston, on the road leading from Cambridge. Within a half a mile from the cemetery is the famous "fresh pond," a place of resort for parties of pleasure. * * * The contrast between Mount Auburn and Fresh Pond was very striking. There we left the living in full enjoyment of life and its pleasures. Here we met the dead, mouldering away into dust and corruption. There was a banquet for man,—here a banquet for worms.

"Tis all thou art, and all the proud shall be."

After a ride of about five minutes, along a road shaded by rich and thick foliage, suddenly the archway or entrance to Mount Auburn unfolded itself; towering high, solemn and grand. It is a fine imitation of granite. On its front in letters of bronze, is the following, (selected with exquisite taste.)

"Then shall the dust return to the earth as it was:
 And the spirit shall return unto God who gave it."

The sun was near the horizon, as we secured our horses at the gate. And his mellow rays, seemingly shortened at the prospect of his speedy exit, forcibly reminded us of the time when the "golden bowl shall be broken, and the pitcher broken at the fountain." Mount Auburn contains sixty or seventy acres. Its situation is very pleasant. From an eminence in its centre may be seen the city and its surrounding country. It has every variety of scenery. Hills and dales, groves and streams, valleys and meadows. It is divided into lots. Each lot is sufficiently large for a family burial place. The sensations which a stranger feels in visiting this place, are melancholy, but pleasing. The grounds are intersected by paths; each path has its name as the streets of a city. It is the City of the Dead; streets are here, but they are silent, save the occasional echo of the footsteps of the living. Buildings are here, but they are dark and voiceless. The inhabitants converse not together, all are spell-bound and still. The bird here wakes his morning lay, and is answered, but by the reverberation of his own shrill notes. The grove here invites

to its cool retreat. The willow and the cypress spread their shadows deep and broad; but no form comes forth from those tenements, to recline under their branches and to catch the passing gale. The fragrance of the flowers are wasted on the winds, and the stream murmurs on unheeded and unheard. And yet, there are sleeping below those who were once delicately alive to those fascinations.

But a change came over them. While they were yet busy in life the hour arrived when "their dust should return unto the earth as it was, and their spirits should return unto God who gave them." And now are they "waiting in silence for the voice of the Archangel and the trump of God." The footsteps of the visitor will linger as the time of his visit to Mount Auburn expires. As I passed from the grounds my eye was attracted to a gentle declivity facing the west on which the sun was throwing his last struggling beams. It was protected by a small grove of trees, and its surface was green and luxuriant. This is the spot thought I, I would select for the burial of my dearest friend! Here should be deposited the sacred relics of a pious mother. And as the grove gently waved its shadows over the tomb, the night winds should breathe her requiem: and the last rays of each setting sun should gild the mound, from which is to burst a form, glorious as itself and immortal as eternity."

EVENING.

There is a peculiar sweetness, in our evening contemplations. When the day has passed—the bustle of the town is o'er—and the canopy of heaven is illuminated by a thousand brilliant tapers—when the resplendent moon is stalking forth in all its majesty, decked in its richest jewels, throwing its silver mantle o'er the earth—when the king of day is hid by yonder mountain—then is the sweetest moment for reflection afforded by our transient life. Our hearts are then open to the contemplation of nature. We review the day that has just closed and bring back fresh to our memories the scenes that have awaited us. Our thoughts pass to some friend dearer than our own lives with whom we have spent days and weeks—with whom we have held sweet communion, and in whose presence we have taken exquisite delight. And when our friends are grasped by the cold hand of death, and carried hence to be here no more, their memory is preserved, sweetened and cherished by our evening reflections. It is then that we can contemplate and admire the heavenly influence of religion upon our own hearts and upon the world—meditate on future glory and long to leave this abode of sin and mingle with the more blessed spirits around the throne. It fits us for our evening devotions, for the slumbers of the night, and prepares us for the business of the coming day.—*Rural Repository*.

TEACHINGS OF NATURE.

He who has really felt the inspirations of a higher existence, beholds beauty and the works of a glorious Creator in the minutest and most common forms of nature. Every flower has a moral, and the many-voiced rivulet utters almost articulate expressions. The winter storm, as it sweeps over the bleak mountain tops, and the fragrant breathings of the summer gale—the springing of the herbs and grass, and the visible creeping of the verdure upon the seared forest trees—and the decay of the bright landscapes of autumn, touch a chord of minstrelsy in his bosom, and wake most excellent perceptions. Things which are disregarded by the common mind, without a passing thought, merely because they are often seen, call up his attention, and many a noble sentiment is brought out, by its associations, from the treasury of his intellectual wealth. Events which seemed merely the result of accidental concurrences to

the dull and the ignorant, speak to him in all the eloquence of inspired truth.

"There's beauty all around our paths,
 If but our watchful eyes
 Can trace it midst familiar things,
 And through their lowly guise."

Ladies Magazine.

ELOQUENT EXTRACT.

[The following eloquent extract is from an Address delivered in Newtown, Ct. by Br. T. Fisk, on the last anniversary of our national independence.]

And how altered is the scene we this day behold from that of fifty years ago. The traces of havoc have been erased by the hand of time.—The farmer's boy this day fills the festive wine cup, beside the blue stream, once crimsoned with human gore. Where plumes and banners went down amid the shock of battle, now the golden harvest waves its yellow sheaves.—Where rolled the purple wave of blood, is now beheld the gambols of childhood, and the frolics of youth. The angel of peace now hovers over our domestic altars, with outspread wings.—The hills

"Which freedom's share has ploughed,
 Still nurse a race that have not bowed
 Their knee to aught but God."

"The laurel wreaths their fathers won,
 The children wear them still,
 Proud deeds those iron men have done,
 They fought and bled at Bennington,
 And bled at Bunker Hill."

"By the mounds their ashes made,
 By the altars where they prayed,
 By our own right hand and blade
 Still we will be free."

If the time shall ever come when this mighty fabric shall totter—when the beacon blaze that now rises in a pillar of fire, a sign and wonder of the world, shall wax dim, the cause will be found in the ignorance of the people. If our Union is still to continue to cheer the hopes, and animate the efforts of the oppressed of every nation; if our fields are to be untrod by the hirelings of despotism; if long days of blessedness are to attend our country in her career of glory; if you would have the sun to continue to shed his unclouded rays upon the face of freemen; then educate all the children in the land. This alone startles the tyrant in his dreams of power, and rouses the slumbering energies of an oppressed people. It was intelligence that reared up the majestic columns of our national glory; and this alone can prevent their crumbling to ashes.

Beauties of Arminio-Calvinism.

Just published and for sale at this office, a neat 18 mo. pamphlet of 35 closely printed pages, entitled, "The Beauties of Arminio-Calvinism; or, the story of Deacon Caleb Comfort, to which is added the vision of Deacon Peter Pious." This pamphlet comprises the five articles which have recently appeared in the columns of the Messenger, under the head *Five chapters on Partialism*, and are designed to exhibit the change which has come over the Presbyterian denomination within a few years. Price \$4 per 100, or 6 cents single.

Latest News from three Worlds, Heaven, Earth, and Hell, as reported at a Four days meeting in Shirley, Mass in letters to eight Calvinistic Clergymen. By Russell Streeter.—Price 25 cents. Just received at this office.

213 Questions without Answers.

This pamphlet of 12 pages, by A. C. T., may be obtained of P. Price, No. 2 Chatham Square, New-York; A. C. Thomas, 132 Chesnut St. Philadelphia, Asher Moore, Reading, Pa.; J. Grosh, Marietta, Pa., J. K. Wright, Easton, Pa.

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